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THE MARTYRED BISHOP OF DERRY

. BY .

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Bishop of Derry.

DUBLIN

CATHOLIC TRUTH SOCIETY OF IRELAND

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(Extract from the Address of the President, Most Rev. Dr. Healy, Bishop of Clonfert, November, 1899.)

The Martyred Bishop of Derry.

By Most Rev. Dr. O'DOHERTY,

Bishop of Derry.

IN reading over the history of the Church in these kingdoms during the Elizabethan period we are struck with the similarity of the sufferings endured by our ancestors in the early days of the Reformation, with the account which St. Paul gives of the sufferings inflicted on God's servants in the Old Law. Indeed, one would think it was Elizabeth's victims that great Apostle was sketching, and that he wrote from Ireland instead of from Italy to the Jews in Palestine. What truer description of the lives of the Irish bishops and priests in the penal days could be given than that—

"They were stoned, they were cut asunder, they were tempted, they were put to death by the sword; they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted; of whom the world was not worthy, wandering in deserts, in mountains, and in dens, and in caves of the earth."*

It was a sad period—an anticipation of the days of Antichrist. In England the scaffolds reeked with blood; the dungeons were filled with the flower of the nobility; whilst the fiendish atrocities to which priests and bishops were alike subjected make one pause to inquire were the authors of these barbarities human. In Ireland it was still worse; for here, to

* Heb. xi. 37, 38.

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the greed of gain and hatred of the Church, was added that racial hatred which has ever existed since the days of the second Henry, and which at that period stirred to its lowest depths the savage nature of the British myrmidons. Their rulers urged them on to exterminate the "mere Irish," and wealth and honour crowned the murderer of the priest or the bishop. Altars were desecrated, churches were razed to their foundations, education banned, and innocent blood poured out, amid the scoffs and jeers of a brutal soldiery. Such, in Ireland, was the reign which in cruel irony has been called "glorious," such the fate of those faithful servants of Christ who had the courage to profess themselves children of that Church whose centre is the See of Peter.

Raymund, or Redmond, O'Gallagher was a prominent figure in the Irish Church during nearly the whole of Elizabeth's reign, having been murdered only two years before that sovereign's death. He had been a bishop before she came to the throne, having been appointed Administrator of the see of Killala in 1545, two years before the death of Henry VIII., and consecrated bishop of that same see three years later. Redmond O'Gallagher was a native of the diocese of Raphoe, County Donegal, and was of noble family. The O'Gallaghers once held a conspicuous place in that county, and were the owners of extensive property. It was not, however, his nobility of birth that recommended him to the Holy See, but his character for learning, piety, and prudence. His appointment to administer a diocese whilst he was scarcely twenty-four, and his consecration at the unusually early age of twenty-seven, are proofs of his extraordinary qualifications and of the confidence reposed in him by the Holy Father. And that confidence was fully justified by his whole long career afterwards as administrator and bishop, covering in all a period of nearly fifty-six years. The following is a translation of the record of his appointment to the see of Killala: —

"On the 7th November, 1545, the Holy See deputed as administrator, until he attain the twenty-seventh year of his age, in spiritual matters, of the church of Killala, in Ireland, then vacant by the death of Richard Baired [Barrett], formerly Bishop of Killala, who died outside the Roman Curia, of happy memory, D. Raymund Ogalcubait [O'Gallagher], cleric of the diocese of Raphoe, aged twenty-four years or thereabouts, of noble origin; and then in his person makes pro-

vision for the same church, and appoints him as its bishop; tax, 11 florins."*

Later on we shall get a glimpse of his zeal in the cause of discipline and religion whilst in that diocese.

After governing the diocese of Killala for twenty-four years —three as administrator and twenty-one as bishop—he was, in 1569, translated to the see of Derry. The following is the record of his translation:—

"On the 22nd of June, 1569, the Court of Rome absolved D. Redmond Ogalchur, Bishop of Killala, from the bond of the church of Killala, and transferred him to the church of Derry, vacant by the death of Eugene Idocharti (O'Doherty), with the power of retaining the priory of Eachini, of the order of Canons Regular of St. Augustine, and all things annexed thereto, in the diocese of Killala; value, 24 marks sterling."†

A few years after his translation to Derry he was appointed vice-primate by the Holy See. The faculties then granted him are thus recorded in the *Secretaria Brevium* in Rome:—

"To the Venerable Brother Redmund, Bishop of Derry, for his own diocese and for the entire province of Armagh, as long as the Venerable Brother Richard, Archbishop of Armagh, shall be absent from his diocese and the province of Armagh (13th April, 1575)."

In 1580, O'Gallagher is mentioned in a Vatican list as a Bishop of Derry who had not taken the oath of allegiance. O'Sullivan Bear, in his *Catholic History*,‡ refers to him as vice-primate. Relating certain events in the Elizabethan wars, he says:—

"There were present some ecclesiastics, chief among whom was Raymund O'Gallachur, Bishop of Luci and Vice-Primate of Ireland, who absolved from the ban of excommunication those who passed over from the royal to the Catholic army."§

An interesting reference to O'Gallagher occurs in a curious work, translated from the Spanish by Robert Crawford, M.A., and published during the past year by Elliott Stock, of

* Barberini and Vatican Archives.

† Barberini Archives. See Brady's *Irish Bishops*, and Rev. J. M'Laughlin's *Bishops of Derry*.

‡ Chap. ix., B. iii.

§ The excommunication here referred to was that pronounced by Pius V. against Elizabeth and her adherents. Note by Dr. M. Kelly, in his edition of O'Sullivan.

62 Paternoster-row, London. It is entitled, *Captain Cuellar's Narrative of the Spanish Armada and his Adventures in Ireland.* Cuellar was a captain in the Armada, and on the wreck of that ill-fated flotilla was cast upon the Irish coast, with many others of his countrymen. After narrating the hardships and perils he had passed through in Connaught and Ulster, he tells what happened to him in O'Cahan's country—the present County Derry. The English soldiers were everywhere searching for the unfortunate shipwrecked Spaniards; but they were making a special search for Captain Cuellar, who, they had discovered, was in the neighbourhood:—

"Information about me [says he] had already been given to them, and no one passed by whom they did not ask if he had seen me . . . The boy was such a good lad that, upon learning this, he returned to his hut, and informed me of what had occurred; so that I had to leave there very early in the morning, and to go in search of a bishop who was seven leagues off in a castle, where the English kept him in banishment and retirement. This bishop was a very good Christian, and went about in the garb of a savage* for concealment; and I assure you, I could not restrain tears when I approached him to kiss his hand. He had twelve Spaniards with him, for the purpose of passing them over to Scotland; and he was much delighted at my arrival, all the more so when the soldiers told him that I was a captain. He treated me with every kindness that he could for the six days I was with him, and gave orders that a boat should come to us to take us over to Scotland, which is usually done in two days. He gave us provisions for the voyage, and said Mass for us in the Castle, and spoke with me about some things concerning the loss of the kingdom, and how his Majesty had assisted them, and that he should come to Spain as soon as possible after my arrival in Scotland, where he advised me to live with much patience, as in general they were all Lutherans, and very few Catholics. The bishop was called Don Reimundo Termi (?) [Bishop of Times], an honourable and just man. God keep him in His hands, and preserve him from his enemies."

The translator fails to identify this bishop, and calls him by the unmeaning title of "Bishop of Times." The word *Termi* is evidently a mistake for *Derrie*, as Derry was then

* Cuellar's term for a native of the country.

usually spelled; and it is quite certain that the bishop was Raymund O'Gallagher, the then bishop of the diocese, who lived in disguise at this period in O'Cahan's country, and who, tradition says, used to tend sheep by day on the mountains, and visit by night the sick and dying of his flock. It may be interesting to know that Captain Cuellar, with a number of other Spaniards, was soon afterwards, by the kindness of Sir James M'Donnell, sent in a boat from Dunluce to Scotland.*

This same year, 1588, we have a letter from O'Gallagher to Cornelius O'Devany, Bishop of Down and Connor, and dated from Tamlaghtard, better known as Magilligan. This letter was found on O'Devany's person shortly afterwards, and in consequence he was imprisoned in Dublin, and kept in confinement for two years. Though liberated for a time, he was taken prisoner again, and ultimately put to death in the metropolis, in 1612. The letter was as follows:—

"We, Redmond, by the grace of God and favour of the Apostolic See, Bishop of Derry and Vice-Primate of All Ireland, to the Most Reverend, our dear brother, Cornelius, Bishop of Down and Connor. Seeing that we cannot, without incurring imminent peril of life make visitation of your territory, we, therefore, by the authority of Letters Apostolic and by the authority of the primatial dignity, by the purport of these presents, do appoint you in our stead for a full year from the date hereof, and for the same period we give and grant you power to absolve from episcopal and also from papal cases each and everyone who has recourse to you, obligations of conscience being safeguarded, and salutary penance in proportion to the fault being enjoined.

"Given in the Parochial Church of Tamlaghtard, the 1st day of July, 1588.

"R., Bishop of Derry and Vice-Primate."

Another letter of his, written some years after this, and addressed to Clement VIII., may be introduced in this place. It refers to the sufferings for the faith in Ireland, and the noble stand then being made against English power. It runs thus:—

"I am confident your Holiness knows that our leading nobles—doubtless by the inspiration of the Holy Ghost—have made a courageous stand against the malicious oppression

* *Ulster Journal of Archæology*, Vol. i., No. 3 n. 3, 1895.

inflicted on them by the English, and have done so with a spirit and daring more than human. By their manful resistance in the battlefield they have baffled and foiled the English devices, their rancour and satanic rage. Yet every day brings changes more numerous than one could tell; and so, to give our nobles greater courage, to strengthen them, and to make them steadfast in their glorious undertaking by the hope of succour, a person has come here, a little ago, from Spain for the purpose of making a report that will be relied on to his Catholic Majesty of the actual state of affairs. He is the bearer of this letter. I recommend your Holiness to have unhesitating confidence in his testimony. I ask you to do so, and to cast a kindly look on Ireland, always faithful to you—Ireland which now presents such a dismal appearance, so wretched and so mournful, suffering for so long a time, and suffering so many disasters at the hands of the heretics. The present opportunity is specially favourable. I am convinced it is a gift of God. I ask your Holiness to seize it at once, remembering that opportunity is usually bald on the back of the head. Make kindly provision as speedily as in your power for those who are your own dependents—yes, and the most faithful of all your dependents since Christianity came into the world. Do not disappoint myself and the bearer of my letter in the hopes we have formed and set our hearts on. I leave to him to tell your Holiness many other matters that need to be mentioned. And, taking into account what I know of his family, his diligence, his uprightness, his sincere and earnest zeal for faith and country, I beseech your Holiness to bestow some favour on him, to have no hesitation in granting him the dignity of N., thereby approving with your own authority the action I am taking in the present emergency."*

Protected by the still powerful sept of O'Cahan, it would seem that O'Gallagher was all this time able to exercise his ministry with a certain amount of security. In a State Paper, dated 28th July, 1592, the following account of him is given:—

"First in Ulster is one Redmundus O'Gallagher, Buishopp of Dayrie, *alias* Daren, Legate of the Pope and *custos Armaghen*, being one of the three Irish buishoppes that were in the Council of Trent. This buishopp used all manner of spiritual jurisdiccion throughout all Ulster, consecrating churches, ordeyning priests, confirming children, and giving all

* For the original Latin letters see Meehan's *Flight of the Earls*.

manner of dispensacions, rydeing with pomp and ceremony from place to place, as yt was accustomed in Queen Marye's days. And for all the rest of the clergy there, they use all manner of service there nowe as in that tyme, and not only that, but they have changed the tyme according (to) the Pope's new invencion. The said Buishopp O'Gallagher hath bin with diverse governors of that land upon protecion, and yet he is suffered to enjoy the bishoprick, and all the aforesaid aucthoryties, these xxvi years past and more, whereby it is to be understood that he is not there as a man without aucthority or secretly kept."*

Though this statement is inaccurate in some of its details, and is considerably exaggerated, still it is important as showing the zeal and influence of O'Gallagher in Ulster at this period. It is not correct to say that he was one of the Irish bishops who attended the Council of Trent. The three who did attend, were Donald M'Congail, Bishop of Raphoe; Thomas O'Herlichy, Bishop of Ross; and Eugene O'Hart, Bishop of Achonry. Nor is it true to say, that he was legate of the Pope. He had merely received from him extraordinary jurisdiction to be exercised in the absence of the Primate, and hence in most documents of the time he is styled Vice-Primate. It is by no means likely that he was in the habit of "rydeing with pomp and company from place to place," for the English soldiers had gained a footing in O'Cahan's country at this time, and one of their great objects was to seize the Bishop who was regarded as their most powerful opponent. Though exercising his ministry, he did so disguised as a peasant, and under the protection of the chieftains who were not as yet entirely shorn of their power. Though residing, as a general rule, in O'Cahan's territory, we find that occasionally he dwelt in the city, and also at Fahan, on the shores of Lough Swilly. In a MS. paper in the State Paper Office, dated 12th April, 1601, and endorsed: "The Description of Lough Foyle, and the country adjacent," we find the following entries:—"Three miles above Culmore stands the Derrie, where the bishop dwells, who is one of the sept of the Gallocars." And again: "Over against Elloghe, in O'Dovgherdie's country, is a castle and a church called the Fanne, but broken down synce our aryvall,—Here dwells the Bishop O'Galchar."†

* See *Kilkenny Arch. Jour.* for 1856-7.

† See *Ulst. Jour. of Arch.*, vol. v. Though dated 1601, this paper was written at least a year before that.

Except occasional references to him, these are all the facts that have hitherto been recorded regarding him, till we come to the record of his death. That sad occurrence is mentioned by several authorities, but all are not agreed as to the year in which it took place. Dr. Burke, in a note to the eighteenth chapter of his *Hibernia Dominicana*, after recounting the names of many who had suffered for the faith, says: —

"To these are to be added, deceased shortly after Elizabeth, Redmund Galcharius, vernacularly, O'Gallagher, Bishop of Derry, who about his seventieth year being taken prisoner by heretical soldiers of the garrison who were scouring the country, and being pierced by them with many wounds, died in the year 1604."

O'Reilly, in his *Sufferers for the Catholic Faith in Ireland*, adopts, apparently without any inquiry, the chronology of De Burgho. O'Sullivan Bear gives the same date in enumerating various victims that were put to death for the faith under James, the year after his coming to the throne. "Raymund O'Gallagher, Bishop of Derry or Luci, was slain by the English with two-edged swords, and beheaded about his eightieth year."* Others give the date as 1602; but even this is not correct except in so far as the old style corresponds with the new. The date given by the *Annals of the Four Masters*, and by Donatus Mooney in his *MS. History of the Franciscans*, compiled in 1617, is the correct one. The annalists, under date 1601, say in their usual terse style: "Redmund O'Gallagher, Bishop of Derry, was killed by the English in Oireacht-Ui-Chathain, on the 15th day of March;" and Mooney writes: "Redmund Galchur, martyr, died in 1601, the 8th of March, being an old man, and as was considered the oldest, by ordination, of all the bishops of Europe.'†

It is strange that none of all these writers mention the place where he was murdered, except the *Four Masters*, and even they make only a vague reference to it; yet on the strength of that reference some try to fix the place as midway between Limavady and Dungiven. Notwithstanding repeated inquiries, the present writer could never discover any reliable authority for this statement. He believes, however, that he can now fix the exact spot of the murder, and the burial of the

* *Cath. Hist.*, B. ii., chap. iv.
† See note to O'Sullivan Bear's *Cath. Hist.*

martyred bishop, as well as give many details of his life not hitherto published. In the library of Trinity College, Dublin, there is an unpublished manuscript of Dr. Lynch, the author of *Cambrensis Eversus*, in which he gives a tolerably good summary of the life of O'Gallagher, and furnishes, moreover, the details of his death, and where it occurred, with a minuteness which enables an investigator to fix almost to a certainty on the very spot where it took place.* Though some of the facts already given will of necessity be repeated in this extract from Lynch, yet even at the risk of repetition it seems better to give the text in its entirety. He writes as follows:—

"We see from the Records at Rome that Redmond O'Gallagher, one of the clergy of the diocese of Raphoe, the son of Gilduff, was on 6th Nov., 1545, when he was only twenty-four years of age, or rather somewhat less, created Bishop of Killala, then vacant by the death of Richard Barret. The Records speak of Redmond as of noble family. It may well be that, as Pliny says about Macrinus, in merit he could compete with those more advanced in years, in whose dignity he was a partner. At any rate he was not the only person we read of, who for unusual merit was elevated before the age of thirty to the episcopal rank, whose progress in virtue far outstripped their progress in years. The Pope wrote to him in the year 1553. Beyond all that, it appears to me to be a powerful testimony to his worth, that during a period when the most of the bishops of Ireland, not only those that were appointed by the king, but those who were appointed by the Pope, were infected and corrupted by the guilt of the revolt of the State against the Church, Redmond, who had been made bishop by the Pope, when Henry VIII. was still reigning, faithfully fulfilled his duties as Bishop of Killala during the reigns of Edward and Mary, and until far on in the reign of Elizabeth. The legislation of Edward against the faith never obtained power or validity in Ireland, or, at any rate, was not enforced in the distant parts of the country. It was told to me, that Redmond, strange to say, had detached from the See lands a farm, and conveyed it to his sister's husband. The time of this trans-

* The MS. is numbered 1445, is written in Latin, bound in two large volumes, and a note prefixed to it states that it was transcribed in 1863, by Mr. John Rathbone, from the original in the Bodleian Library. Its title is:—*Historia Ecclesiastica Hiberniæ* or *De Præsulibus Hiberniæ*.

action is not mentioned, and I am of opinion that it took place (that is if it ever took place) during the reign of Edward. Redmond, seeing that Edward was making over the church lands to lay persons, preferred to have the farm in the hands of his sister than of a stranger, to whom certainly the king would give all the lands of the see of Killala that he could get hold of by open war or private violence. Accordingly Redmond is in nowise touched by the excommunication issued by Victor II., in the Council of Florence against those who alienate church lands; neither does he incur the rebuke of Peter Damian, that 'the reverence for the sanctuary is weakened when by alienation of this kind its ministers are in miserable want, when the poor, the widow, the orphan, and the pilgrim cry out: 'We are being cut off by the sword of hunger from the face of the earth;' adding that a bishop of Bologna lost the power of his speech for having alienated ecclesiastical property. Redmond's great zeal for the repression of heresy, and for the spread of the Catholic faith, was shown by his holding, in 1566, in conjunction with Andrew O'Crean, Bishop of Elphin, and Eugene O'Hart, Bishop of Achonry, a large assemblage of the clergy in the form of a provincial Council (at which, it appears, he presided as senior bishop), and they there passed a decree, that their observance in their full integrity of the decrees of the Council of Trent was of universal obligation. Later on provincial Councils were held to enforce the observance of those decrees on the subjects of these three dioceses.

"On a trumped up and calumnious charge against him, he was imprisoned, his goods confiscated, and himself exiled from his diocese by Sir John Burke, son of Oliver, who had obtained the dignity of the MacWilliam, and the presidency of lower Connaught, attached to that dignity, and who died in 1580; and by Sir Edmund Burke. So Sanders is correct enough in saying, that he was either imprisoned or exiled, not for any crime, but that what he suffered, whether exile or imprisonment, was because he was a Catholic and a bishop; suggesting that what he wrote he had heard, and had no other foundation for believing it beyond the common proverb: 'There is usually truth in a rumour.' The misfortunes that befel the descendants of those who persecuted Redmond, seem to clear him of that wicked and malicious suspicion, especially when we take into consideration that had a stain

of so gross a nature attached to him, he never would have been translated to the see of Derry, or dignified with the title of Vice-Primate. I do not know the year in which he was translated, but he was Bishop of Derry, when Gregory XIII., as we know, wrote to him, 6th June, 1575, the fourth year of his pontificate. In that letter the Pope gives instructions about promoting to holy orders, and to benefices some persons who had been born out of lawful wedlock.

"In Ulster, at any rate, the public exercise of the Catholic religion was at that time unmolested and prosperous. The princes and nobles of Ulster continued by force of arms to exclude heresy from their dominions. Now, Redmond, it seems, was the tower of strength of the Ulstermen and their bond of union, and to him was due the long continuance of their independence. At any rate, the heretics believed him to be the person who kept alive the war and kept up the spirit of the forces, for they singled him out as the one person for whose destruction all their efforts were to be combined.

"Many a work he engaged in, in rooting up the thorns and brambles of heresy, and in planting the true vine of the Catholic faith; nor was his zeal confined to Ulster, for by a letter of 8th August, 1596, from Belhena, by virtue of his power as Vice-Primate, he appointed Bernard Macaghowan Vicar-General of Tuam and Mayo, and John O'Dongal Guardian of Mayo.

"The defeat of the Ulster forces left him unprotected—a mark for the enemy's vengeance. The following year, abandoned by Neil Garve O'Donnell, who (as Coppinger states) then took part with the heretics, Henry Docwra, with the Lough Foyle garrison, got on his track, and at last seized him in Cumalia, an out-of-the-way hamlet about a mile from Derry, on the way which leads to Strabane, where there was a parochial church. A short time before the bishop had learned the arrangements the enemy had made for getting hold of him, and had in consequence hid himself in a bog, winter though it was; but the bitter cold and his enfeebled old age compelled him to slip into a house at the dead of night. On the approach of the enemy all in the house took to flight, except himself. Unable to fly, he hid himself among some sheaves of corn. The enemy having got up to the house, and having laid hold on a woman and boy, slaughtered them both, and went away. The people of the place then went into the house, and asked

was there anyone there still alive. The bishop, from his hiding-place, answered that he was still alive. One of the army scullions of the enemy, who was lurking close by, overhearing the voice, hurries off to his party with his utmost speed, urges them to come back, which they do without delay, fall upon the bishop, thus taken by surprise, mangle him with many a wound, and leave him lifeless. That was in 1602.

"It is believed that God inflicted punishments on the authors of this foul murder; that is, Neil and Docwra; for Docwra was set aside, and Henry Folliat was made Governor of Ballyshannon in his place—an event which was miraculous, even in the eyes of the English, that the very man who regained Ballyshannon should be dismissed from being governor. Neil was so indignant that, after all his loyalty to the English, Rory O'Donnell should be set over him, that, rushing headlong to his own destruction, he took to himself the title of O'Donnell, and thereupon obtained a prolonged abode in the Tower of London, wherein he kept his abode till his death.

"The bishop was buried in the graveyard of the parochial church I mentioned, at the side where the eastern window stood, the interior of the church having been desecrated."

From this passage we learn of the zeal of O'Gallagher in introducing the Tridentine regulations, and in enforcing the rules of morality and religion, a zeal which, no doubt, provoked the anger of the irreligious, and excited their malice against the saintly bishop. We know the lawless nature of some of the Irish chieftains, and the lax notions of virtue that prevailed among not a few; and woe to the cleric that dared to upbraid them for their vices. O'Gallagher, as Bishop of Killala, probably found it his duty to reprove some of those chiefs for their loose lives, or for their defection from the faith, and in return they determined to check his virtuous zeal, as the Arians of the fourth century did with the great St. Athanasius. They resorted to the same species of calumny as did the Arians, and added violence to their defamation; but God vindicated his innocence as He did that of Athanasius, and his fellow bishops, as well as the Supreme Head of the Church, manifested their faith in his virtue by his promotion to the see of Derry. To this the Sovereign Pontiff soon afterwards added the dignity of Vice-Primate.

His labours in the cause of faith and fatherland, while Bishop of Derry, made him a tower of strength to the Catholics

of the north, and a terror to his enemies. No wonder, then, that the English incessantly sought his life. The O'Cahans and other chieftains of the district protected him as long as they had the power, but their territory had become the prey of the invader, and the life of the aged bishop was no longer secure in the mountains of Dungiven or Magilligan. His only safety was in flight. He was probably sojourning at his house in the city of Derry*—for as we saw above he sometimes resided in the city, and sometimes at Fahan, as well as in the O'Cahan country—when he discovered the machinations of Docwra against his life. If he could escape to his native Tyrconnell he might elude the bloodhounds of Docwra, and obtain protection among his own kith and kin. This would seem to have been his object in taking the route he did when flying from the city. Lynch's minute description at this point enables us to follow the aged fugitive step by step to the spot where he met his doom. He went from the city, says Lynch, by the road that leads to Strabane. The only road then leading from Derry to Strabane was that on the western side of the Foyle, which passes through the towns of Carrigans and St. Johnston, and thence to Lifford. No bridge then spanned the river at Derry, and consequently there was no communication between the city and the eastern side of the Foyle, except by means of a ferry.† To attempt to cross this ferry with the soldiers of the garrison on the look out for him, and with Protestants manning the ferry-boats, would have been sheer madness on the part of the bishop. Besides, the route was the very opposite to that he should have taken, if, as we suppose, he intended going to Tyrconnell.

Setting out by night, he reached a hamlet which, Lynch says, was about a mile from Derry, and where there was a parochial church. Here he at first concealed himself in a bog, but the intense cold induced him to slip into a house about midnight to get himself warmed. Now, the only parochial church in that direction was the church of Killea, which was one of five rural churches which depended on and were

* Derry as a city had been utterly ruined some time before this; but probably some of the Catholics who had been obliged to fly from it had returned and settled around the bog which was there. These would readily afford shelter and such protection as they could to the Bishop.

† In all likelihood there was no ferry at the time between Derry and the opposite shore, as there was no need of one.

attached to the great church in Derry. Killea is three miles from the city; but we could not expect Lynch, a stranger to the locality, to know the exact distance. His meaning, clearly, is, that the place was a short distance from Derry. Evidently the place was well known to O'Gallagher, as he betook himself there for safety, and he felt he could trust himself in the cottages of the poor Catholics there. Killea corresponds exactly with Lynch's description. There was the bog in which he concealed himself at first. The bog is now exhausted, but in the present writer's early days it was still extensive, and supplied the entire neighbourhood with fuel. The church stood on a gentle slope above this bog, and its ruins were standing until a few years ago, when they were taken down, and the materials used in building a new wall around the graveyard. The latter is still used for interments. The church gives its name to the adjoining parish of Killea, which in the Protestant division is still a distinct parish, but in the Catholic division is amalgamated with a number of other small parishes to form what is called the parish of Taughboyne and All Saints. The parish of Killea is in the diocese of Raphoe, but the townland and church of Killea are in the diocese of Derry. The north-west Liberties, which extend three miles in every direction from the city, on the western side of the Foyle, were cut off from Donegal by Docwra, and added to the county of Derry. This explains the reason of the parish being at present in a different county from the church which gave it its name; and this too may explain the expression of the *Four Masters*, that O'Gallagher was killed in O'Cahan's territory, since the Liberties were now part of the county Derry. More likely, however, they took it for granted, that it was in County Derry he had been killed, since it was there he had generally dwelt during the time of his episcopate. The hamlet of which Lynch speaks, like most of our old Irish villages, has disappeared, though a number of houses are still scattered around the vicinity of the old church.

In Lewis's *Topographical Dictionary* mention is made of two cairns in the townland of Killea, one of which, the writer says, is in the bed of a rivulet called the "Priest's Burn," from a tradition, that a priest was killed on the spot. This, too, helps to indicate the place where O'Gallagher was slain; for, from the testimony of a native of the place, now in his ninety-third year, the present writer has learned, that there

was a cairn formerly at Killea Burn a few hundred yards below the church, at the edge of the bog, where he believes the hamlet stood which Lynch describes, and where the aged bishop was done to death by the brutal soldiers of Elizabeth.

If for nothing else this MS. of Dr. Lynch is of the utmost value as furnishing data for fixing on the place of O'Gallagher's martyrdom and burial, and for giving so many details of his life. The topography is so accurately described that no doubt whatever remains on the mind of the writer as to the spot where the saintly bishop fell and was interred. That he fell by Killea Burn, and was interred in Killea graveyard by the ruins of the old church, at the side where the eastern altar stood, seems to be beyond a doubt if we are to accept the history given by Lynch; and there is no reason for calling its accuracy into question. At the time of his martyrdom he was in his eightieth year, having been twenty-four at the time of his appointment to Killala, and having exercised jurisdiction for fifty-six years afterwards.

His was an eventful and fruitful episcopate. Ever battling for the Church, rebuking when necessary the vices of the great, even, as we have seen, at the risk of defamation and loss of liberty; supporting the weak, strengthening the wavering, bringing hope and consolation to the sick and dying, urging the chieftains to fight strenuously against the inroads of heresy, he was truly another St. Paul to the persecuted flock over whom he ruled, and a tower of strength to the Catholics of Ulster. His heartless and brutal murder was but one in the long, dark catalogue of crimes which characterized the reign of Elizabeth, but one sufficient in itself to mark an epoch. In the same month, two years afterwards, she followed him to her final account; but how widely different the death of the bishop and the death of the queen! The one, after a long and faithful stewardship in the vineyard of the Lord, after preaching Christ's Gospel, and putting into practice its precepts, gives up his life for the Church and the faith which he had so long and so vigorously defended; the other, after a regime stained by every crime, after overthrowing the religion of her ancestors, murdering the innocent Queen of Scots, slaying the ministers of God's Church, assuming to herself the prerogatives of Christ's Vicar on earth, "drunk with the blood of the saints and with the blood of the martyrs of Jesus," sinks at last despairing into the arms of death, not daring to invoke

the name of that God against whom she had warred during life, nor permitting a prayer to be breathed by her bedside as she went before the judgment seat to receive her final sentence.*

The murder of Redmond O'Gallagher was but the prelude to the martyrdom of a host of priests, both secular and regular, who were slain in Derry during the reign of James I. and his successors, till the catalogue was closed by the death of the Rev. Clement O'Colgan, O.P.P., who, after an imprisonment of two years, died for the faith in Derry jail, as late as the year 1704. If sword and flame, confiscation of property, outlawry of priests and bishops, destruction of churches and monasteries, could have destroyed Catholicity, it might well have been extinguished in the city of Columbkille and in the diocese of St. Eugene; but it still survived with that indestructible life which Christ promised to His Church on earth. The storm of persecution became exhausted by its own fury; fanaticism grew weary of its tyranny, and bigotry learned to be ashamed of its atrocities. Happier days began to dawn, and with them came the revival of religion and the reconstruction of its sacred edifices. Just like some valuable palimpsest, from whose page the skill of the modern chemist has effaced the writing of the later scribe, restoring thereby to the world the priceless characters first written on the parchment, so the purifying hand of time has obliterated from the Church of Derry the handwriting of evil men, and has restored to the light of day the beauty and glowing fervour of its ancient faith.

Redmond O'Gallagher has long since gone to his everlasting crown; his heartless and cowardly murderers have passed to their account; but the faith which they endeavoured to destroy, and for which he fought, the Church which they blindly hoped to crush, and for which he shed his blood, still live on, purified and strengthened by the ordeal through which they have passed. Ezechiel's vision has again been fulfilled; for the Spirit of the Lord has breathed once more over the dry bones of the plain, and a new race has arisen to fill up for Mother Church in Derry the place of her Martyred Dead.

* For a description of the last days of this Queen, see Dr. Lee's *Church under Elizabeth*.

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